

Religious Intelligence

"BENOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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MISSIONARY.

FOREIGN DISTRIBUTION OF THE BIBLE.

[From the Monthly Extracts from the Correspondence of the British and Foreign Bible Society.]

From a Minister at Gibraltar.

All the means which determined hostility and bigotry can conceive are used to prevent the spread of truth in this neighborhood. Still we have frequent opportunities of giving away copies of the Spanish New Testament and Tracts. We have disposed of more than 150 Testaments since I last addressed you.

A poor young man, named —, asked for a Bible. He received one gratis, as he had no means of purchasing one: it was a Spanish Bible. He said that he could understand it better in Spanish than in Hebrew, especially the 53 chapter of Isaiah; for he had read it several times, and believes that the Messiah has come, and that Christ was the Savior who suffered on the cross of Calvary. He begged that his thanks might be given to the Bible Society for the gift.

A Portuguese young man, called —, bought a Spanish Bible, and said that he had been influenced to make the purchase from having heard an Englishman reading one in English, a little of which he understood; and he resolved to buy one in Spanish; for he thought there must be something good in that Benedeto Libro (in that blessed book,) so that he must have the Libro de Dios (the Book of God.) He went away, rejoicing at having got the Bible.

From the Reports of the Merchant-Seamen's Society Agents.

No. 12. "The Captain said, 'I have been recently cast away; but, owing to a merciful Providence, all hands were saved; and in the midst of our confusion, discomfort and fear, I could not but observe the composure, courage, and promptness of that part of my crew who feared God and loved their Bibles; while those who neglected their Bibles and religion seemed as helpless as babes.'"

No. 15. "'Ah! Sir,' said the mate, 'I bought a Bible of you at Gravesend a few years back, and at that time an alehouse was my Chapel; but, thank God! it is not so now; and I am happy to say, that I am not the only sailor who has changed his bad principles for good ones. I know many who love the Bible: and as it respects this vessel, we are it is true, but few in number; but I may venture to say there is nothing heard or seen here which is contrary to Christianity, and we dwell together in love and harmony.'"

No. 22. "A Maltese vessel: not one of the crew could speak a word of English.— The mate, an old man, (I should suppose not less than sixty,) was exceedingly glad on my showing him an Italian New-Testament: his eyes sparkled with joy; and he eagerly bought one, and paid for another for one of the men. The carpenter bought a Bible also; and the others, I have no doubt, would have followed their example if it had been in their power, and they could have read them. I have found most of the Italian sailors which I have met with, very desirous of obtaining the Scriptures, and have sold a considerable number to them."

No. 26. "Two of the crew appeared very glad that I had come on board with Testaments, as they very much wished to be supplied. One man had just money enough, but the other had none. He immediately applied to the Captain, in full confidence of obtaining sufficient; but he sent word from the cabin that he should not have money for such a purpose, and forbade him or any others having such books on board. The poor fellow appeared very much hurt, and still expressed an earnest desire to have one. From the peculiar circumstances of this case, I felt myself bound to make this young man a present of a Testament. A few days after, I had occasion to visit a vessel which lay alongside of the above; and the person to whom I gave the Testament came to me, saying, 'I have got money now, and I would rather pay for the book you gave me.' I at first declined taking his money, but he would take no refusal; for he left the money on the top-sides

of the ship, nor could I induce him to take it back, for he said he ought to pay for it."

CATHOLICISM.

POPISH HIERARCHY IN THE UNITED STATES.

John England has issued a proclamation to the people of America, dated 29th of August, 1831—from which we extract the following summary of Popery; in the most authentic form demonstrating, that the Dragon has set up the Beast in this Republic, and given him 'his power, and his seat, and great authority,' and that the American world are wondering after the Beast. Rev. xii. 2—4.

"Fifty years ago, there was not a diocess, a bishop, a seminary, nor a convent of the Catholic church in our Union. Now there is a perfect province, with its regular hierarchy, consisting of the Archbishop with seven suffragan Bishops, and two coadjutors, besides two exempt diocesses and their Bishops, giving an aggregate of twelve of the Episcopal body with their secular clergy; two Universities, and five or six Seminaries; a province of Jesuits, with a University and Novitiate, and two or three Colleges; an establishment of Sulpicians, with a University and College and Seminary; a province of Dominican friars, with their professed house and College and Novitiate; two or three establishments of Lazarists with their Colleges and Seminaries and Schools; an establishment of Augustinian friars; two flourishing Ursuline convents, Visitation Nuns, Carmelite Nuns, poor Clares, Lorretines, Sisters of Charity, and five or six other descriptions of female religious societies, with their schools and establishments, besides some Monasteries of men. Add to this, periodical presses, and continual demand for new churches and more clergymen."

The above extracts are published in the Roman papers with the utmost exultation, and with shouts of triumph. They convey to every Christian and Philanthropist, intelligence of a most appalling character; and wring our hearts with dread anticipations.—Popery is a system of idolatry and irreligion, characterized by the spirit of Truth in the most loathsome imagery, denounced in the strongest language of reprobation, and doomed by the Judge of all the earth to experience the most awful inflictions of his divinely tremendous displeasure. We do most sincerely request all Protestants to read the twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, eighteenth and nineteenth chapters of the Revelation, with Scott's Luminous Commentary, and then ask themselves whether it

is the duty of Christians to look with complacency, much less with approbation, upon this grand artifice of the Dragon and the Beast to "deceive them who dwell upon the earth."

Popery is the avowed, unrelenting and incurable enemy of the Holy Scriptures. In every age, the Roman Priests have robbed their devotees of their heavenly birthright—in all places, they always destroy every copy of the Scriptures which they can steal—and this they must continue to do, otherwise the craft "by which they have their gain would be destroyed; for they do evil, hate the light, and will not come to the light, lest their deeds should be reprov'd" John iii. 19—21.

Notwithstanding instances are continually occurring of the destruction of the Bible in this Republic, and every where else, by the Massmen; yet the Popish papers with equal frequency proclaim, that the Priests do not withhold the Bible from their blinded disciples. It is almost impossible to state which is the more heinous guilt—the open hardened robbery and burning of the Bible by Jesuits; or the unblushing impudence and audacity, with which they deny the fact after they have committed the impious crime.—*Protestant.*

DR. SNYDER AND THE CATHOLICS.

When we published this gentleman's articles respecting the College at Georgetown, we expected there would be much opposition among the worshippers of the Beast.—Such has repeatedly been the fact. The following article shows one of the methods taken to counteract his plain statement of facts, which have made much trouble in the camp.—*Eva.*

To the Editor of the Protestant.

In your paper was this paragraph:

"I took occasion to read a few paragraphs to a violent Romanist, and also referred to the expositions of American Jesuitism by Dr. Snyder and Mr. Riley. He remarked; at the time those gentlemen were at Georgetown College, there was among the students of that institution, a deep laid plot to murder the professors; but the plot was discovered, just on the eve of being put into execution, and happily frustrated. The ringleaders were expelled, and Dr. Snyder and Mr. Riley were of the number."

When I gave my narrative to the world, I doubted not that there were many among the Catholics, who, to screen themselves from the just rebukes of an injured and indignant public, or to save their principal god, "The Church," from the odium it deserves, would resort to every species of clandestine calumny and vituperation. I witnessed not a little

of this mode of warfare among them. I have heard the most shocking tales and unblushing falsehoods reiterated among themselves, concerning Luther, Calvin, and others who had forsaken them, exposed the Romish corruptions, and resisted their arrogant and unfounded claims to universal domination. I have often witnessed the facility with which the generality of the Papists will evade, equivocate, or falsify whenever you directly adduce facts concerning any of their Babylonish dogmas.

Examine their controversies with Protestants; and especially consider the manner in which the Georgetown Jesuits mutilated the controversy between Wilmer and Baxter—and then palmed their garbled book upon their credulous and hoodwinked followers as a fair exposition. It was even reported among the students at the Georgetown College, that Baxter had *silenced* Wilmer—and I heard the benighted pitiable *Novices*, when there upon a visit with the present President of the College, exulting in their fancied victory. This course is uniformly adopted by the priests, and followed, alas! by too many of their worshippers.

With a knowledge of these facts, and having had some insight into "the mystery of iniquity," I am not surprised at the story "got up," concerning Mr. Riley and myself. Happily for us, and for the cause which we have espoused, that "legend" is susceptible of the most easy refutation. Mr. Riley has already stated in his letter concerning the College, we were not there at the same time; moreover, I am not only unacquainted with Mr. Riley, but I never, to my recollection, had the pleasure of seeing him.

I therefore challenge the Jesuits to prove, that I was ever expelled from any school, or that such a measure was ever contemplated. Can any "violent Romanist" suppose that the *cunning*, sagacious priests, could appoint two little boys as *Sacristans*, who could dream of murdering them? Had he read the replies of *Charles Constantine Pise*, and C. S. D. to Mr. Riley and myself? and can he for a moment suppose, that they and their *counsellors* were so ineffably *stupid*, as to overlook a fact so important to their cause? Whatever may be his impressions, I tell him in the plain, uncompromising language of Jesus Christ, the Lord and Judge of all—that the author of this statement, respecting Mr. Riley and myself, is "a LIAR, and there is no truth in him."

I love your paper, and hope and pray that it may prosper, and prove a mighty engine for the pulling down of the strong holds of sin and Satan.

SAMUEL C. SNYDER.

MISCELLANEOUS.

[From the Christian Index.]

PREPARATION FOR DUTY.

"I will run the way of thy commandments when thou shalt enlarge my heart."—PSALM cxix. 32.

In viewing these words, we may remark, *First*, That the state of the heart has a most important influence upon the performance of duty; and, *Secondly*, That when this is right, we are most cheerful and active in obeying the requirements of the Lord.

1. The heart is the seat of all the active powers.—Within its enclosure reside the various springs of rational existence, which move, impel, and direct the little world within us. When these springs are right; and by the expansive force which they exert upon all that is within us, urge us forward in the direction of glory and immortality, our life passes on in even delight—the hardships incident to duty are borne without a murmur; and the successive alternations of suffering and of transport, are met in the equanimity of an unruffled spirit. But when these moving powers are warped and damaged by the corrosion of bad passions—when the impulse which they impart results in the heedless pursuit of pernicious things, and every motion drives us farther from goodness and bliss—the seat of action becomes the seat of sin. In such a case, that which was intended for a blessing is turned into a curse; and we are made miserable, by that which was designed to make us happy. Such indeed is the sad perversion of that which is good, to be found in all men whilst yet unrenewed in the spirit of their minds. There is a bitterness in the fountain which corrupts all the streams. There is a taint in the heart which infects all the members. Man, abandoned to his passions is the greatest of all monsters. When so given up, he pursues wickedness for its own sake; enormities are his pastimes; the work of destruction and confusion is his regular business; and the achievements of darkness in their most malignant character, are the trophies of his infamy. This excess of guilt and wretchedness is the fruit of a disordered heart.—The active powers have taken a wrong direction; are driving to perdition their unhappy victims with a rapidity which seems to deny every check or restraint.

But those active powers which under a bad direction carry men in such haste to the black vortex of despair, under the good control and happy guidance of well heeded Truth and the transforming Spirit of God, will urge them forward in righteousness, peace, and joy in the Holy Ghost. That bright plumage which had *lain among the pots*, when winged for an immortal flight, becomes like the wings of a dove covered with silver, and the feathers of yellow gold.

2. A *heartless* service is neither acceptable to God, nor useful to man. Many, it is true, adopt religion as a sort of profession; or follow it from some temporary emotion excited by the contemplation of its lofty character; or being

pleased with it as a fine moral theory, become its advocates upon the same principles, and for the same reasons as would induce them to commend a system of abstract philosophy. Others again stand forth among the visible friends of the Savior, because they expect thereby to secure to themselves in the opinion of society,—an importance which they could never have attained in their original condition. Some too become religionists, because there may happen to be some things in religion which agree with their natural views and inclinations—especially if they be of a cast of character somewhat romantic, loving the poetry and the sublimity of every system. Such may be for a time attracted by the true poetry of Christianity. And not a few who have examined the historical evidence in favor of the Bible, believe it to be a Divine book, and simply on this belief commence the profession which that book requires. All these will be found deficient in actual obedience. Their hearts are not enlarged. The generous warmth of holy love has never shed its influence upon their inward powers.—That vivid apprehension of Divine things which confers presence upon remote objects, and visibility upon unseen ones, has no place in their hearts. The consequence is, that their duties are coldly and sparingly performed. After all their professions, their hearts are contracted with selfishness; the scale of duty is narrowed down to suit their contracted views; they are slow in undertaking any work for God, and not a little discontented with those who appear to be more in earnest than themselves. The cause of this imperfection is to be sought in the state of their hearts. By a careful examination of that, they will find that the seat of internal action has never been disturbed; and that they are strangers to that vital warmth which enlarges and elevates the soul with ennobling purposes.—Not so the man who is under the influence of a true enlargement. He takes hold of the difficulties of duty as if they constituted his peculiar pleasures—he submits to mortification and self-denial with a calm dignity and composure—he takes up the burdens of piety and proceeds with cheerfulness and satisfaction. He takes the curb of restraint upon his passions without fretting or impatience. His heart is in the matter. Though many things should be too large for his strength, there is nothing too large for his heart. A hearty service is always liberal. It is not governed by policy, but by feeling; not shaped and fashioned upon the mercenary principle of *so much and no more*, but upon the large principle of all we have and all we are; does not enquire how little may be done in reaching heaven; but ranges through the field of action to find how much can be done to tender back to God a grateful tribute.

3. Few things more contract the heart than the spirit of the world. When the world enters it expels other things, and acts like a master passion in swallowing up all that is good and holy. It leaves no room for other things; but precludes with a hard, unsparing hand, all the generous solicitudes and desires for the honor of God, which previously dwelt there. This obtrusive enemy is always at hand. You have

only to open your eyes, and the world enters by that avenue; open your ears, and it rolls in through these openings; take off the guard from any of your senses, and this pernicious foe rushes in. When fairly in it is not easily dispossessed; for it holds possession like an enemy which has found its way into the besieged garrison. And when once safely lodged, it begins and carries on the bad enterprise of narrowing down the heart to suit its views and avocations. It was not, therefore, without good reason that the solemn caution of Scripture was uttered, "Love not the world nor the things of the world, If any man love the world the love of the Father is not in him." How many hearts are now fast locked against Christ by the spirit of the world? How many who once vowed their lasting devotion to Him, have, alas! turned about to the beggarly elements which they had seemed to escape?

4. The spirit of controversy exerts an alarming power in closing up the avenues of the heart against all that is truly good and holy. You will never find a true enlargement of heart amid the disagreements and contentions which often disturb the men of grace.—The breath of discord comes over the garden of the Lord with blasting and mildew in its train, takes away the flowers and the fruits, and leaves in their place nothing but the briars and the thorns. Confusion and every evil work usurp the seat of peace, and charity, and brotherly kindness. We know not any cause more potent to contract the hearts of brethren.—In such cases we have seen them shrink back from each other, as if their mutual touch would be the collision of ruin. They could not find it in their hearts to treat each other, as if their mutual touch would be the collision of ruin. They could not find it in their hearts to treat each other with the customary civilities of life. Their hearts had become so narrow in consequence of strife, that they had not room left for the spirit of toleration, of sympathy with human error, of forgiveness and charity. And what mighty cause is it that can so embroil the friends of Christ? Some difference about the meaning of a word—A discussion upon a point of metaphysics—A conflict of opinions upon matters where all may differ, and where yet all may love.

5. The admission into the heart of great and fundamental errors, speedily closes it against the force of the divine commands. Did you ever try to preach to an Antinomian, or a Universalist or a Papist, or a Unitarian, or to one safely entrenched behind any other great error? Then you must have discovered the peculiar malignity of error in contracting the heart.—Those under its influence seem to be proof against every attempt to enlighten them. Wrapping themselves within the foldings of wrong opinions, and drawing about them the panoply of false doctrine, they set at defiance all the efforts of Truth; and live as securely as if their hearts were encrusted with the scales of Leviathan. Among the errors which narrow the heart, we may notice that which has no little prevalence amongst us, respecting missionary work and the spread of the Gospel. Not a few reason thus in order to justify the narrowness of their hearts. Say they, "If God designs to make his Gospel

universal. He will find ways to do it without all this commotion. In his own time he will perform his own work; and he will do it too in his own way. This mighty agitation about missions and similar projects is all a human device." Thus they reason. And they are in part, at least, correct. The Lord will accomplish his purposes without them, and without all such as decline the work which he assigns them. He needs not their money, nor their prayers, nor their scanty devotion, to bring to pass his designs. But he will find those whose hearts are more enlarged; who are not for reasoning, but for obedience, when God commands.

Secondly.—When the heart is right, we are most cheerful and active in obeying the Lord. "*I will run the way of thy commandments,*" is a sentence very indicative of a zealous service. This figure is one that is often employed in the Word of God to denote a prompt and cheerful obedience. When we run after the service of God and the objects of duty, we have something real and excellent before us. Not so the worldling that runs after his objects of pursuit. His is a chase of phantoms—a pursuit of shadows, and deceptive images. And yet he runs with all the speed which he can command—never seems tired—never loses sight of his fancied object.

But it must be manifest to all, that the greater number of professing Christians are very far from running the way of duty. Instead of this we see them every where tardy and hesitating—slow to believe, and still slower to practice that which is believed. Their movements in the prosecution of worldly objects are rapid enough. They are seldom behind the swift, or inferior to the strong, in urging forward the plans of this life. In this they should be commended rather than censured, provided their zeal for God were in proportion to their zeal for the world. But alas! it usually happens that piety declines as the world advances, that grace withers as interest grows, that devotion droops as prosperity smiles; and they who run most after the world, run least after God.

At the same time many have their hearts enlarged, and they run well not for a time merely, but for all the time. They devise and undertake liberal things; their daily enquiry is, "What shall I render to the Lord for all His mercies?" The opportunities for doing good which are presented they diligently improve; and those which are not offered, they seek and improve.—Their religion is a sort of holy magnanimity which shrinks not from danger or hardship; but meets both with cheerfulness when they impede the course of duty. Let us be like them. A great prize is before us—let run after it. An incorruptible glory shines in the distance—let us press towards its attainment. Lift up the hands that hang down, and strengthen the feeble knees; run with patience and courage the race set before you; reach forth the hand of faith to grasp the unfading crown, which the Righteous Judge holds forth to all those who love his appearing; throw off every weight, and the sin which doth so easily beset you, and with the eye of holy expectation keep in view the recompence of the reward which shall be given to every conqueror.

SLAVERY.

[From the Western Luminary.]

ANECDOTE OF A MASTER AND SLAVE.

MR. SKILLMAN.—The following circumstance occurred with a relative of mine many years ago. I give you the facts as detailed to me by the gentleman himself, a few days after they happened.

LAYMAN.

In 1806, A. E. M., who had been born and educated in Virginia, settled in one of the frontier counties of Kentucky. His father held slaves; and he had been always used to the practice of associating with the term *Slave*, the true Virginian acceptance. Mr. M. purchased a negro man to assist (or rather attend to his little farm) for he was a Lawyer by profession, and knew very little about farming. Some time about the last of July, the negro was directed by his master, to take his hoe, and go through the cornfield and cut down the rank weeds and Luxuriant sprouts, that had grown up there. Jack took his hoe and went to his work; for he was really an excellent slave. Some days after, his master taking a ramble through the cornfield, to see if the roasting ears were not fit to use, accidentally comes across Jack, not engaged in cutting weeds, but sitting at his ease between the extended roots of a large stump, with his head leaning on the top of the stump, and fast asleep. The day was very hot, and Jack had selected a stump, the tall sprouts of which formed a complete protection from the scorching rays of a meridian sun; where he was enjoying *Nature's grand restorative*, happy as a prince. His master at first felt provoked, and concluded that he would apply one of the sprouts that formed Jack's pleasant arbor, to a very different service. But as he had never before had occasion to even reprove Jack, he hesitated, and upon second thought concluded that as he appeared to be quite happy, it would be ungenerous to interrupt his enjoyment. He therefore took a seat on another stump, a few feet from the negro, and fell into a train of reflections on the relations between *Master and Slave*. This engaged him for an hour or more. He then got up and returned to the house, leaving Jack to his repose. His wife inquired how Jack made progress in cutting weeds. He told his wife the circumstance of finding Jack asleep, and that he had left him happy as he had found him. She expressed some surprise, that he had not at least awoken him, and set him to his work.—He then gave his wife the reasons for his (as she thought) extraordinary conduct. "I was at first disposed," said he, "to pull off one of the tall sprouts that formed Jack's pleasant shade and give him a good whipping. I then concluded to set down and rest myself, and let Jack indulge in his repose. While sitting musing on his happy countenance, I fell into a train of reflections on the subject of *Master and Slave*, as personified in Jack and myself, still feeling strongly inclined to flog Jack when he awoke. While musing on the subject, the rule laid down by the Saviour, occurred to my mind, "do unto all men," &c. I was obliged to decide, that I would not like to be interrupted in

so happy a sleep, by the application of a sprout; and so I determined not to whip Jack. My next reflection was, how I came by the right to chastise my fellow man, for indulging in the embraces of balmy repose. Littleton, Coke, Blackstone, &c. were called in to aid my inquiry. None of my law authorities established my right—they all gave me power to chastise my slave, but I was searching for the right to do so. I found that my law authorities, would punish me for whipping my fellow man who was free; but my slave I might chastise at pleasure. Why? Because he was my slave. My next inquiry was, how did Jack become deprived of his freedom. Oh! he was born a slave; that is, his mother was a slave when he was born. And here my law authorities left me. When at College, I had always read and admired the principles of our Government, as developed in our Declaration of Independence, and the first paragraph of that noble instrument stared me "flat O the face:" "All men are born free and equal." I blushed for my folly, denounced slavery as inconsistent with law, religion or humanity, and left Jack to his repose. I have been compelled as a lawyer to decide against slavery, as a philosopher to decide against it, as a philanthropist to decide against it, and how can you, who profess the Christian religion, help deciding against slavery, when the golden rule of the Saviour so expressly forbids it? From this day Jack is free."

This man was then a disciple of Tom Paine, his wife a member of the Baptist church. The sequel is short. Jack was informed by his mistress of the whole transaction. He was greatly mortified at his own bad conduct; but he had a nobleness of mind that would not be outdone in generosity. He positively refused to part with his master, but determined never to go to sleep at his work again. He lived in the family about two years, and died. His master, in two or three years afterwards, died of the consumption, rejoicing in the hope of the gospel. His wife, I believe, is still living. L.

TEMPERANCE.

TEMPERANCE FACTS.

We make the following extract from a letter addressed to the Mechanics in Boston, from a Committee appointed to address the public on the formation of a Temperance Society in that city. This class of community have a powerful influence in cities, and we hope the appeal will not be in vain.

Ravages of Intemperance.

About twenty years have now passed since the organization of the first Society which was ever formed for the oppression of intemperance. We refer to the Massachusetts Society for this object. A few joined it. But for a long time it excited but little notice, and accomplished but little good. It took, indeed, no very high aim, nor did it make any very great efforts. The evils of intemperance still extended more and more widely; and the temptations and facilities to the most dangerous indulgences of appetite were in every

house, and were daily soliciting parents and children, the young and the old. Many thousands were thus annually brought to poverty, were stimulated to crime, were affected with the most loathsome diseases, and were prematurely falling the victims of death. Nay, it was publicly said, and it began to be feared, that we were about to be a nation of drunkards. At length, a voice was heard—from whom it first came we know not—boldly assuming the principle, that intemperance is to be suppressed only by union of the friends of temperance in the cause of a total abstinence from intoxicating stimulants except for medicinal purposes. We think that five years have not yet passed since the first announcement of this great principle; and we know that many even of the most temperate men in our country, at first, shrunk from the suggestion of it. But there is hardly a fact in the whole history of human morals which is more wonderful, than is that of the triumph of this principle over the incredulity, the doubts, the scoffs, the ridicule, and even the shameless passion, with which it was for some time, and though in a far less degree, even still continues to be assailed. Nothing, indeed, even to many of the most zealous in the cause of temperance, seemed more improbable, than it was that this principle should ever be widely and cordially adopted as a bond of union. A small number, however, were persuaded to combine in the cause. Every measure short of this had proved utterly inefficient; and it was therefore resolved, that a fair trial at least should be made of the power of this principle. Laughed at, therefore, as they were, and stigmatized, and persecuted, its supporters firmly held their ground, and soon they were strengthened by increasing numbers.

Statistics of Societies.

In 1828, there were 222 county, town, and other Societies of this character in the United States. And on the 1st of May, 1831, it is known, from returns actually made, that there were then 2200. These Societies it is known, consist of more than 170,000 members. Here, then, is a manifestation of moral power, which may well call forth the highest admiration, and imbolden to the most resolute and persevering exertions in the cause of temperance. It is known, likewise, that there are many other Temperance Societies, from which no specific information has been received; and it is believed that the whole number of these associations in our country, at the present time, is not less than 3,000; and comprehending not less than 300,000 members! In this single aspect of the subject, is it not, we ask, one of the most interesting and animating which can be addressed either to the patriot or to the Christian?—We know not the more moral spectacle on the earth which is more grand or more attractive than this. Look at the greatness of the evil which was to be overcome;—a greatness which no language can exaggerate! Look at the simplicity of the means employed to overcome it! Look at the extent and glory of the triumph, which has been obtained in this! But there are yet other views of it, to which we beg leave to call your attention.

Good has been done.

It is asked, *secondly*, What good has been done by Temperance Societies?

We answer, that, if no other good has been accomplished by them, than the combination of 300,000 individuals in the cause of temperance, even supposing that not one of these individuals had been intemperate, the remuneration would have been ample for all the labor and the cost of which this combination has been effected. *Three hundred thousand persons, and many of them young persons, are combined in the cause of abstinence from the use of ardent spirits except as a medicine.* Under this engagement, they are morally secure. Some of them, indeed, may still fall into intemperance; but probably not a twentieth part of the number, that would otherwise have fallen into it.

Yet this is not the good which these Societies have done. It appears from the Report of the American Temperance Society, in January, 1831, that not less than 3,000 cases are known to individuals, who had lived in intemperance, and who, through the influence of these Societies, have been entirely reclaimed. Six years ago, every confirmed drunkard was given up as irretrievably lost. No project was thought to be more visionary, and no labor more hopeless, than for the recovery of one who had been long intemperate. But temperance Societies have, in this respect, wrought changes which are only less than miraculous. They have brought to light, as it would seem what no other means could have brought to light, the power of opinion and of sympathy. They have opened their arms to the drunkard, they have restored him to mental and to bodily soundness. They have restored him to himself, to his family, to society, and to his Maker. Is not this a good which is worth all the efforts that have been made to obtain it?

Again. Through the influence of these Societies, more than a thousand distilleries in the United States have been stopped: and more than half of those which were in operation in the State of New York a year ago, are now disused. Who could have anticipated a result like this from the exertions of five or six years?

Again. It is ascertained that, within the same time, upwards of 3,000 sellers of ardent spirits have wholly renounced the traffic. Could six or sixty years of legislation upon the subject have done as much for the cause of temperance as this?

Again. The diminution in the quantity of foreign liquors passing through the New York market, during the last three years, has been 1,471,718 gallons; saving about as many dollars, and being a falling off of more than 53 per cent. Of domestic spirits, the diminution has been about 2,000,000 gallons; worth, at first cost, about \$500,000, the whole estimated at the wholesale price, making a saving to the community of nearly \$3,000,000. How much greater must the saving be, if this quantity be estimated at the retail price!

Surprising Co-operation.

In truth, it would not be difficult to make a large book, consisting of details of facts in answer to the question, What good has been done

by Temperance Societies? If ever a cause has been followed with the blessing of heaven, this cause has that blessing. Agriculturalists, mechanics and merchants, physicians, clergymen, and lawyers, men and women, the old and young, and from one extremity of our country to the other, are co-operating for the promotion of temperance. New associations are forming, and old ones are receiving new members. Military companies are uniting for the disuse of ardent spirits on parade days. Merchants in the country are ceasing to buy and to sell them. Buildings are erected, and factories are conducting their operations without them. There are towns in which three-fourths of the inhabitants are members of Temperance Societies; and, consequently, in which three-fourths of the inhabitants refrain from the use of ardent spirits, except for medicinal purposes; and there are towns in which more is saved by abstinence from this poisonous and destructive stimulant, than the whole amount of their taxes. How light, indeed, would be the support of government, of schools, and of the institutions of religion, if the single vice of intemperance were banished from among us!—For example, it is estimated that, from 1828 to 1829, not less than \$100,000 were saved to New Hampshire through its Temperance Societies. What, then, would be the saving in that state, and in our town, and in any or all our states, if all should be combined in the cause of temperance! Above all, what would be the moral saving, the prevention of every species of vice and wretchedness, the security given to life and property, and the addition made to virtue and happiness, if temperance should universally prevail among us! And how is it to prevail, but by the combined and persevering efforts of the friends of temperance? And who can consistently call himself a friend to temperance, who is unwilling to give his influence and efforts to the cause of suppressing intemperance?

TEMPERANCE IN LONDON.

By letters just received in this city, from London, we learn, that the Temperance cause is making most gratifying progress in England. The London Temperance Association are about to resolve themselves into a Society by the name of the **BRITISH AND FOREIGN TEMPERANCE SOCIETY**. The Solicitor General for Ireland advocated the measure, and in one of his speeches, said that Sir James Mackintosh had declared his adhesion to the Temperance Society, and is ready to plead its cause when called upon. The Chairman of one of the meetings, pledged himself to give £50, in case a British and Foreign Society should be formed. Another individual, a member of the London Temperance Society Committee, pledged himself to give a sum double to that which any other member of the Committee should give. A great meeting is soon to be held in Liverpool, for the purpose of forming a Temperance Society. It is stated, that the late meetings have been much talked about at Court, and that Lord John Russell, and Lady Holland, in particular, had manifested their warm approba-

tion. The Bishop of Sodor and Man sent a request that an individual might proceed to his diocese, to form a Temperance Society there. Similar requests were making from a great number of towns in the vicinity of London.—Dr. John Pye Smith, after reading Prof. Stuart's Prize Essay, declared that he was convinced that it was his duty to *put away wine*.

We hope that these animating tidings will produce an effect *here*. We, in the United States, ought to take a more vigorous hold of this great cause. Shall Boston be behind London? We trust not. We hope that Dr. Edwards, or some other competent man, will soon be at work here.—*Bost. Rec.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 1, 1831.

DOMESTIC MISSIONS.

The churches in New Haven were addressed last Sabbath evening by the Secretary of the Am. Home Missionary Society, and the wants of the destitute in our New Settlements were presented in a manner that touched the hearts of Christians. They heard the Macedonian cry from the distant West, "come over and help us," and they responded to the call by a contribution of \$570. The prospects of this Society are peculiarly gratifying to the friends of the Redeemer's Kingdom. There are now nearly five hundred missionaries under the patronage of this Society, who are preaching the Gospel to those who would otherwise be destitute: organizing new churches; establishing Sabbath Schools and Bible classes; and causing the wilderness to bud and blossom as the rose. During the existence of this Society, which is only about five years, it has tendered essential aid to missionaries whose labors in the aggregate are equal to the constant service of one man for a thousand years. By their instrumentality, hundreds of Sabbath Schools and Bible classes have been established where between 20,000 and 30,000 children are instructed, and, previous to the last anniversary, 7,700 members had been added to the churches, and more than that number of hopeful conversions under their ministry.

The Missionary Societies of Connecticut are now merged in this great National Institution, and we rejoice in it. The people of this State have enjoyed the privilege of giving to such objects too long to be willing to be deprived of it. Thousands and tens of thousands of our hard earnings have blessed the Western States and the Heathen world with a preached Gospel and the word of God. And where is our poverty? who is the poorer for it? Blessings more than wealth can give have been showered down upon us—and now while God is pouring out his Spirit and reviving nearly all our churches, let us manifest our gratitude by causing others to partake in the same blessings.

Let the churches of New England put their shoulder to the wheel and help on this glorious work. A larger number of missionaries are preparing to go West and South for the A. H. M. S. the approaching autumn, than have been sent in any previous year.

Within the last few weeks, the American Committee have appointed eighteen young men, now pursuing their studies in the Seminaries of Andover and Princeton, who design to enter the field of their future labor the present month. These, together with several who have already entered the field since the last anniversary, and a number more who have been engaged from other sources, will make, in all, not less than 25 new missionaries already designated to the Western States. What though a few of our brethren of the Presbyterian church who differ from us in nothing but a few immaterial regulations in the government of our respective churches are alarmed at the progress of light that is dawning upon them from the East, shall we withhold our hands? They may call it *New Light* or new measures, or New England Divinity—or what they please, they cannot stop its progress. We see no other light than that which we believe is to enlighten the world—no new measures different from those pursued by the Apostles on the day of Pentecost, and practised since by Whitefield, and Edwards, and a thousand other revival preachers. No other Divinity than that taught by Christ and his Apostles. We are not afraid of sending out too many young men taught as thoroughly as they are in these seminaries of the Church and practised in the school of New England revivals. We are not jealous that our brethren who think differently from us in a few non-essentials, will send out too many—the field is wide and the harvest is great, and while souls are perishing let us "avoid foolish contentions and striving about the law," or forms of church government, "for they are unprofitable and vain." "Some indeed preach Christ even of envy and strife; and some also of good will." "What then," says Paul, "notwithstanding every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice."

TO THE FRIENDS OF HOME MISSIONS IN THE STATE OF CONN.

A plan of co-operation having been agreed upon between the "*American Home Missionary Society*" and the "*Missionary Society of Connecticut, Auxiliary to the A. H. M. S.*" in pursuance of which all the operations of the said Auxiliary, out of the State of Connecticut, are hereafter to be conducted in connexion with the Parent Society, the undersigned are authorized to state that it is the wish of the Executive Committee of the A. H. M. S. and of the Directors of the Missionary Society of Connecticut, Auxiliary to it, that all contributions made within the State of Conn., and designed for either of these Societies, be hereafter paid to the *Treasurer of the said Missionary Society of Connecticut*.

The reasons of this request are the following.—

1. The operations of the two Societies being reduced to one by the above plan, all contributions paid to the State Society, so far as they are designed to be applied out of the State, will be appropriated to the same objects as if paid directly to the Treasury of the Parent Society.

2. A uniform compliance with this request will secure to the Missionary Society of Connecticut, Auxiliary, &c. all the increase of strength and efficiency which was anticipated as the result of its union with the A. H. M. Society, and will prevent confusion in the minds of the friends of Home Missions, as to the

channel through which their contributions should be made.

3. Such a compliance will enable the State Society to exhibit in its Annual Reports the whole amount contributed by the inhabitants of the State, to this general object, which is obviously proper.

ABSALOM PETERS,
Cor. Sec. of the A. H. M. S.
HORACE HOOKER,
Sec. of the M. S. of Conn. &c.

¶ Editors in Connecticut friendly to the above Societies are requested to give this notice an insertion in their papers.

AFRICAN COLLEGE.

"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

The subjoined extracts we have copied from the Philadelphia papers, thinking that those agitated citizens, who recently built themselves up a monster of straw and then valiently demolished it, may be curious to examine coolly and by day-light, the materials of the ghost that has caused so much dismay. What then is this AFRICAN COLLEGE—or, to adopt the more expanded title preferred by our committee in their late City resolutions, this "College for the colored population of the United States, the West Indies, and countries adjacent?"—(The population of the moon, probably, was not included from some uncertainty as to the dye of their skins.) There are two methods of satisfying this enquiry. The one, that pursued by the Committee and speakers at our city meeting, and the other, that which they ought to have pursued. The first, and it has greatly the advantage in point of brevity and dispatch, is, to resort directly to our own fertile fancies and fears, or to more fertile rumor, and draw therefrom an answer to suit ourselves:—a very convenient resort for men who have by any means got into a heat, and are in too much of a hurry to wait for accuracy: the latter is, to go, as conscientious and prudent men are very apt to, and make inquiry of those who are best informed, and therefore most likely to be in possession of the truth. Now these methods, in the present instance, have presented us with very different results, both having been tried. Out of this "African College," there has been conjured up before the strained eyes of this community, (and all out of the sum of \$20,000,) great and imposing edifices—endowed with professorships and scholarships—filled with turbulent and lawless students from the "West Indies and adjacent countries," to break the peace and ferment riots—and the whole to become a sort of salient-point for liberally educated cut-throats, to be sent as fast as graduated, among our Southern brethren. Social security forsakes us—public peace is destroyed—our cherished institutions die—and "real estate sinks 25 per cent!!" Let no one think us trifling. It is a picture actually sketched out of rumors and speculations that are afloat, and held up in public assembly to the jaundiced eyes of the community.

Now with a very little pains-taking—a very few inquiries after facts, what becomes of this hideous nightmare? It is all melted down, as our readers

shall see, on consulting the extracts below, into a charitable "appeal to the benevolent" for the establishment of a Manual Labor School!! Not a richly endowed, pride-engendering and strife-engendering depot for the black population of adjacent countries; but, to borrow the words of the circular, a collegiate school "on the self-supporting system;" at which the youth of the colored citizens of these United States "may cultivate habits of industry, and obtain a useful mechanical or agricultural profession, while pursuing classical studies." Its turbulent and lawless students must therefore bring with them this redeeming quality, an ambition for improvement so strong that they are ready to earn an education by the labor of their hands. Would that the students of all institutions could bring as sure a warrant of good behavior. Neither is this the project of zealots, incendiaries and disorganizers. It comes before us endorsed by the names of men who are well known, and have commended themselves to the confidence of their countrymen by their philanthropic and godly lives.

How now has this interesting and well-commended "Appeal to the benevolent" of our country, been met by this enlightened city? We have revived the subject at this time, purposely to invite our citizens, after the space they have had for reflection, to put this question with soberness and honesty to their consciences and their better judgment. Let it be understood that we touch not the question of locality; we have not offered a word of repining from the first on that score. There are places enough willing and ambitious to give the enterprise a welcome. Boston and Philadelphia have already thrown their gates open, and other places stand ready to do it. We wish not to disturb the decision of that point as it respects New Haven; it is probably a politic and prudent one. It is to a different quarter that we invite reflection. Our city has committed an offence in the manner and tone with which it has hurried to repulse this enterprise from its doors—not less than by the mad proceedings which were coupled with it. Our conduct is receiving rebuke and rephension from far and near. The rude and unfeeling rebuff offered, and so wantonly offered, to the first efforts of a neglected class of men to improve their mental and moral condition, is an offence against the humane and liberal spirit of the age. Nay, in our opinion, as a Christian community, we have run counter to that great and eternal law of love, which our heavenly Master esteemed as the essence of all the law and the commandments.

If our citizens would "see themselves as others see them" in this matter, it behoves them to examine with particularity the language which they have uttered, in the resolutions of the 10th ultimo. They will learn from the examination, that they have not barely shut their doors on a praise-worthy effort of the blacks to raise themselves into respect and usefulness, and that just as it was on its way to ask their countenance and succor—but they have associated, in a public manner, to fasten blame, suspicion and doubt on the purpose itself of extending to them the privileges open in common to every other class of free American citizens. Whether they knew it or

not, they will find on inspection that such is the language they are made to speak. They have endeavored to associate this humble, self-supporting manual labor school, with a supposed mad and criminal design to disband at once American slaves, in despite of existing laws and without the consent of their masters. A surmise so empty, but ascribing to well known and upright men a design so diabolical, entitles its inventors to compassion and pity. Preparing the way by means of this wicked stigma, the resolutions proceed to proclaim "that the founding of Colleges for educating colored people, is an unwarrantable and dangerous interference with the internal concerns of other States and ought to be discouraged." "Though I speak with the tongues of men and of angels, (we are quoting now from a different document,) and have not charity I am become as sounding brass and a tinkling cymbal." "Charity suffereth long and is kind: charity envieth not; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil."

Now we ask does not this matter need a rehearsing? Are we, without a good and sufficient cause, inviting our christian readers to re-commit this appeal of the blacks to the bar of their consciences and to their sympathies?

Many, we speak not unadvisedly when we say, very many see and feel with sorrow that they have been led into error. The "appeal" of our neglected colored citizens however still comes to them. Their enterprise is a good one. In its plan and purpose it commends itself to the liberality of every one, the avenues of whose heart are not all sealed up by prejudice. Will they not when it is next presented to them meet it with a different greeting? Is there not a species of discipline, by which Christians at least, can learn to penetrate through the skin, and view those who wear it as fellow men; and if born and brought up among them, as fellow citizens? The colored population of our country composes a large class of its inhabitants, and the number is increasing. In this age of benevolence it behooves us to inquire what are our duties towards them. Are they not like other human beings subject to degradation through negligence, and capable of improvement by cure? Daily are we lamenting the moral and mental neglect into which they have fallen, and confessing that something, amid the much that is done for others, ought to be done for them. Yet at the same moment, we can detect ourselves, if we are honest, holding on to the very prejudices which depress them. They are suffering from our antipathies and inveterate aversions, a species of mental slavery, not less real, nor less tyrannical in its operation, than actual bonds and stripes. If we are persuaded even in an hour of compassion into some project for their improvement, it is only some grudging and meagre provision which shows that we regard them as intruders on our charities: tho' their ancestors were dragged here against their will by our own violence. They do not fail to read this repulsive truth in the very air with which we undertake to do them good, and though conscious

that they are by their American masters, they are compelled to feel as if they were aliens on the very land of their nativity. Shall it always be thus? We believe not. A compassionate and tolerant spirit is awakened in their behalf, and the voices of many are ascending in prayer to the God, who "of one blood hath made all the nations of the earth," that He will second the purpose with his smile and blessing.

[From the Philadelphia Chronicle.]

EDUCATION,

AN APPEAL TO THE BENEVOLENT.

The undersigned committee appointed by a general convention held in this city, to direct and assist the Conventional Agent, the Rev. Samuel E. Cornish, in soliciting funds for the establishment of a Collegiate School, on the Manual Labor system, beg leave to call the attention of the enlightened and benevolent citizens of Philadelphia and its vicinity to the important subject. In doing which they deem it unnecessary in this enlightened country, and at this enterprising era, to adduce arguments, or multiply words by way of appeal. The contrast between enlightened and barbarous nations—between the educated and the vulgar, is the plainest demonstration of the utility of their plan and importance of their appeal. The colored citizens of the United States, assembled by delegation in this city, June last, alive to the interests of their brethren and community generally, resolved at whatever Labor or Expense to establish and maintain an institution, in which the sons of the present and future generation may obtain a classical education, and the mechanic arts in general.

Believing that all who know the difficult admission of our youths into seminaries of learning, and establishments of mechanism—all who know the efficient influence of education in cultivating the heart, and restraining the passions, and improving the manners,—all who wish to see our colored population more prudent, virtuous, and useful, will lend us their patronage, both in money and prayers. The committee, in conclusion, would respectfully state, that the amount of money required to erect buildings, secure apparatus and mechanical instruments, is \$20,000; of this sum the colored people intend to contribute as largely as God hath given them ability, and for the residue they look to the christian community, who know their wants, their oppression and wrongs—and more particularly to the inhabitants of this city, celebrated for its benevolence, and in which so many preceding steps, taken for the advancement of this oppressed people have had their origin. They would farther state, that all monies collected by the principal agent, Rev. Samuel E. Cornish, who is now in this city, and whom they recommend to the confidence of all to whom he may appeal, will be deposited in the United States Bank, subject to the order of Arthur Tappan, Esq. of New York, their generous patron and friend; and in the event of the institution not going into operation, to be faithfully returned to the several donors. The contemplated Seminary will be located at New Haven, Conn. and established on the self supporting system, so that the student may cultivate industry and obtain a useful mechanical or agricultural profession, while pursuing classical studies.

Signed in behalf of the Convention, by
JAMES FORTEN,
JOSEPH CASSELLS,
ROBERT DOUGLASS,
ROBERT SURVIS,
FREDERIC A. HINTON.
Provisional Committee of Philadelphia.
Philadelphia, Sept. 5, 1831.

PHILADELPHIA, Sept. 7, 1831.

I wish success to every judicious measure for the improving of the minds of the rising generation of the colored people in literature.

WM. WHITE.

H. U. ONDERDONK.

I do most cordially approve of the foregoing plan for meliorating the condition of the colored youth of our country; and being fully persuaded that the Manual Labor system is well adapted to the habits, wants, and peculiar situation of colored young men, I am of the opinion that liberal aid will be well and wisely bestowed on the proposed institution.

THOMAS MCAULEY.

My own views are entirely expressed in the above favorable notices of Bishops White and Onderdonk, and Dr. McAuley.

G. T. BEDELL.

I cheerfully commend the Rev. S. E. Cornish and the object of his application to my Christian friends; particularly because I feel confidence in the wisdom of Arthur Tappan, Esq. in his efforts to promote the welfare of our colored brethren.

EZRA STILES ELY.

COLONY OF COLORED PEOPLE IN UPPER CANADA.

The Rev. Nathaniel Paul, agent of the Wilberforce settlement in Canada, and formerly pastor of the African Baptist Church in this city, arrived here on Wednesday, 10th Aug. bringing with him letters of instruction and other credentials, authorizing him to visit Great Britain, to solicit such aid as may be conducive to the prosperity and future welfare of that infant settlement. Mr. Paul's papers were signed by his Excellency the Lieut. Governor. The information received from the above gentleman was truly gratifying, and it is to be hoped that the friends to that and every other good cause, will assist him in his philanthropic exertions, so requisite to the immediate prosecution of his mission abroad. The state of affairs in the settlement may be seen from the communication in this number from the above place. Editors friendly to the above mentioned settlement, will please give the communication an insertion in their papers.—*Albany African Sent.*

WILBERFORCE SETTLEMENT, U. C.

Mr. Editor—It will no doubt be gratifying to our friends who in different parts of the State of New York and elsewhere, have taken an interest in our welfare, and have aided us in effecting this infant settlement, to hear from us, to know how we are getting along; we therefore beg the favor of communicating to them through the medium of your very useful paper, a short account of our affairs:—Through the blessing of God, we have all enjoyed our usual degree of health. We have erected for our accommodations comfortable log buildings, and have a portion of our land in a state of cultivation; our crops at present continue to smile upon the labor of our hands; we shall raise the present year nearly enough to supply the present number of settlers. The people are industrious, and well pleased with their present location; and it is believed that none of them could be got back to the states. Two religious societies have been organized, one of the Baptist, under the pastoral care of Elder Nathaniel Paul, and the other of the Methodist, under the care of Elder Enos Adams; and we are happy to add that the utmost degree of harmony exists between the two churches. A Sabbath School, under the superintendence of Mr. Austin Steward, late of Rochester, is in successful operation; and a day school for the instruction of the children, is taught by a daugh-

ter of Elder Benjamin Paul, late of the city of New York; and in addition to which a Temperance Society has been formed, consisting of about 30 in number; and the voice of the people is decidedly against ardent spirits ever being introduced as an article of merchandize among us. There are, however, a number of families who have emigrated from the states, whose pecuniary circumstances will not admit of their coming at present to join us, but are compelled to take lands in the neighboring settlements upon shares, and hundreds more in the states are longing to join us, but on account of their limited means are not able to carry their designs into effect. We feel grateful for past favors, but will not the eye of the Philanthropist be turned toward their condition, and his hand open to supply their wants, that they may thereby be enabled to join their brethren, to help forward one of the most noble enterprises that ever was started, to elevate the too long degraded African, this side the Atlantic.

The Annual election of the Board of Managers, whose duty it is to appoint agents, and to take the oversight of the general concerns of the settlement, took place July 11th, when the following persons were duly elected:—Austin Steward, Benjamin Paul, Enos Adams, William Bell, Philip Harris, Abraham Dangerfield, Simon Wyatt. The newly elected board, considering the limited means of the colored people generally, and the absolute necessity of pecuniary aid, and in order to carry so desirable an object into effect, and to secure its permanent character, have re-appointed Mr. Israel Lewis their agent to obtain collections in the states, and the Rev. Nathaniel Paul, late of Albany, whose standing as a minister of the gospel, and whose devotedness to the cause of his colored brethren, are too well known to need any recommendation from us, to embark for England for the same purpose. He will probably sail as soon as the necessary means shall be obtained to defray the expenses of his voyage—and should a kind Providence smile upon the exertions of our agents, we have no doubt but in the course of a few years, that this settlement will present to the public such a state of things as will cheer the heart of every well wisher of the African race, and put to silence the clamor of their violent enemies. By order and in behalf of the Board.

AUSTIN STEWARD, Chairman.

BENJAMIN PAUL, Secretary.

GEORGIA AND THE MISSIONARIES.

It will be recollected by the readers of this paper, that on the 22d of last June, a detachment of the Georgia Guards came to the missionary station at Hightower and claimed the right of occupying the premises, and appropriating to their use the produce of the little farm attached to them. The commander of the detachment told Miss Fuller, who was then at that station, that he should not occupy it that night, but should the following night. It will also be recollected that Mr. Thompson was arrested, for no other supposable reason but for refusing to relinquish his houses into the hands of the Guard. The Guard, however, did not at that time take possession of the station. Not long after, Miss Fuller was removed from that place, and Mr. Thompson got a Cherokee family to take charge of it. We are now informed that a part of the Guard have taken possession of this missionary station, and have compelled the Cherokee family to move out. Whether they intend to convert it into a permanent stand, or to use it only for the time being, does not fully appear. In either case we consider it to be a palpable invasion of the right of property. We should like to see the question referred to some tribunal for adjudication.

Sometime before the first of March it was very currently reported that the Guard intended to seize the

property of such white men as would not take the path of allegiance. Many of our white citizens were accordingly thrown into great anxiety and employed measures to secure their property. We gave very little credit to the report: for we knew of no law which would authorize such a procedure; besides, we thought it would be an act of the highest barbarity with respect to some families—it would be like taking bread from the mouths of the wives and children of unfortunate white men, whose only crime consisted in refusing to support oppressive laws. We thought it utterly impossible that such a thing could take place. *Now* possession has actually been taken of a missionary station: we confess we are utterly at a loss what to believe and what to discredit. We know not what is to come next.—*Cherokee Phoenix.*

[From the Philadelphia.]

DISAVOWAL.

The Rev. Dr. Green, the Editor, and apparently the writer of several pieces in the *Christian Advocate*, in describing "the present state of the Presbyterian Church," represents it as having come to "a very fearful crisis," through the censurable influence of a party which he denominates "New School Presbyterians." This party, he says, constituted a majority of the last General Assembly; and he represents it as threatening the Presbyterian Church with "changes, affecting materially her doctrinal purity, her ecclesiastical order, and all her institutions and endowments." How this alleged party came to be the majority in the last Assembly he attempts to show; and in so doing has "no hesitation in saying, generally, that it was the result of pre-concerted plan and effort." Of course some persons must have concerted the plan and employed the effort, before that Assembly met. "The pre-concerted operations and arrangements which have now been noticed," he says, "were conducted with wonderful secrecy and address; for widely extensive as they necessarily were, those whom they were to affect unfavorably, did not, we know, even suspect their existence." He intimates that these operations were the result of "an extended, active, and systematic combination" which had been entered into against the Old School, by which, "in military phrase, they had been completely out-generalled, and were taken perfectly by surprise."

The Doctor admits that he and his friends had "made some exertions to secure a return of such members to the Assembly as they believed would favor their cause; and they did not doubt their opponents had done the same." "We have admitted," he says, "that in the year past the Old School Presbyterians made use of some exertions to secure a majority in the last General Assembly; but they certainly did not make use of half the efforts employed by their opponents; and some means to which their opponents resorted we hope they never will employ."

Now if any persons adverse to the views and measures of Dr. Green, whom he calls *opponents*, are implicated by the foregoing charges, it is natural to suppose, from local circumstances and other causes, that some or all of the subscribers to this paper are intended: we think it, therefore, our duty to the Church and to ourselves, hereby solemnly to declare, that no one of us knew of any pre-concerted plan, combination, or effort, designed to affect the members, the character, or the measures of the last Assembly. No one of us countenanced or participated in any such combination, if any such existed in this city or elsewhere. We took no measures to influence any Presbyteries near or remote, by any correspondence, pre-concert, or arrangement. Two extra numbers of "the Philadelphia" were printed by

the direction of some of the members of the *lay members of the First Presbyterian Church*, and sent to most of the Ministers in our connexion: but this was done without any arrangement on the part of any one of us; except that the Editor consented that his publisher should issue the papers desired. These papers were issued without any secrecy, and had no more of plan, combination, pre-concert, or intended generalship, than certain pamphlets styled "A correct Narrative," by the Rev. W. L. McCalla, and "A true and complete Narrative" by the Rev. Wm. M. Engles; for former of which was circulated three months, and the latter several days, before the numbers of the *Extra-Philadelphia* were distributed.

So far were we from being marshalled as a party, even in the last spring meeting of the Presbytery of Philadelphia, that scattering votes for Commissioners were given on our side; while on the other side every one of their eight Commissioners had an equal number of votes; thereby giving fit occasion for the Doctor's own lamentations, "Well do we remember the time—and we have a melancholy pleasure in recollecting it—when there was no planning or electioneering for Commissioners to the Assembly: when in some Presbyteries, going to the supreme judicatory of our Church was a *privilege* or a *duty*—and regarded more as the latter than the former—which was taken in rotation by the members; when there was no pre-concert whatever on the subject: when all the inquiry, was, who could go with the greatest convenience, or who were the ablest men that the Presbytery could send:—but how totally different the state of our church now is, the foregoing exhibition demonstrates." (See *Christian Adv.* vol. ix. p. 419.)

That Dr. Beman, would be a member of the last Assembly or a candidate for Moderator, not one of us knew, until the day before the Assembly met. That he used any influence at the south with "several," or even any, "judicatories of the church in that section of our country—to insure the result which was witnessed when the Assembly convened," we neither know nor believe. On the contrary, we have understood on what we think good authority, that Dr. Beman's attendance on the Assembly was a matter of uncertainty to himself until a short time before he came to this city.

That those who charge their brethren with concerted operations, "made use of some exertions to secure a majority in the last General Assembly" we can readily believe, on their assertion, for we are credibly informed that no less than two of them, before the election of the Moderator, remarked that they were sure of electing their candidate, because they were certain of 93 votes. He received 92; and would have had 93 had not a member, on whom they calculated, tarried too long with a friend to be present at the election. That the Assembly would be so numerous as to give 102 votes to another candidate they did not expect. We had made no such estimate of forces; and while they who accuse us of party measures could tell within one hour how many Commissioners would vote for their own candidate; not one of us knew or could tell, at any time before the votes were given, that ten persons would agree in supporting any other man.

The only measures any of us have employed to render the Assembly and its decisions such as we desired they might be, have been a free and candid disclosure through the press of what we believe to be the truth, amicable discussion, friendly conversation, and prayer to the supreme Disposer of all events that he would give a right direction to the Assembly, and save the Presbyterian Church from prejudice, party passions, and distraction.

In relation to the next and all future Assemblies, we hope they may convene with the spirit which we believe actuated the majority of the last Assembly;

who, having it "in their power to dispose of every measure that came before the judicature, just as they pleased;" exercised exemplary moderation and kindness towards their brethren of the opposite side, "even amidst much that was calculated to produce unpleasant excitement."

We agree that in disposing of the missionary business of the Assembly "there occurred such disorder and confusion as we have never before witnessed in the General Assembly, and which we devoutly pray may never be witnessed again." At the same time we feel thankful, if the Presbyterian Church must be divided into schools, that it was not the "new school" which made the "disorder and confusion;" for they were the majority, and had no disposition clamorously to assail their own measures.

In self-defence, since we may seem to be implicated by Dr. Green's general accusations on the subject, we would further remark, that we have never denounced the use of Creeds and Confessions; and that we do now sincerely publish our affirmative answers to every question directed by our form of government to be put to persons about to be ordained to the work of the gospel ministry. We profess to understand and assent to these questions; and we receive and adopt the Confession of Faith according to the plain and obvious meaning of the English language, as containing the system of doctrine taught in the sacred scriptures. We deny that we are bound by any other understanding or construction than that which we believe to be the natural, philological, and grammatical construction of the Confession itself. We repel, also, the numerous insinuations directed against us, if classed with those who are called "new school Presbyterians," that we are hostile to evangelical orthodoxy, sound Presbyterianism, and the best interests of the Presbyterian Church.

We have read with pain the Circular signed by a Central Committee of Correspondence in this city; and we solemnly declare, that we know of no member of the Presbyterian Church who has been willing to expose to hazard the vital interests of the same, or who desires either the mutilation or subversion of our Presbyterian System. We know of no person or persons who projected, or attempted "the entire change of the Missionary Board." We believe that nothing more was desired by any with whom we co-operate, than to produce such a change in the Board, as would prevent all collision with the American Home Missionary Society, and contention concerning Missionary operations. The nomination made by the Committee of the Assembly retained most of the persons who are now members of the Board.

We also solemnly declare that we know of no persons who have associated with us, who have sought or now seek to revolutionize our Theological Seminaries; to displace the professors in them; or to pervert these schools of the prophets "from the intention of their orthodox founders." On the contrary, the changes which were lately made in the direction at Princeton were effected, we believe, entirely by Dr. Green's coadjutors in the Assembly. They also were the voters who produced whatever alterations were made in any of the institutions of the Church.

Devoutly seeking the peace and prosperity of the whole church, we do most earnestly deprecate whatever may be productive of discord among brethren, or hinder the effusion of the Holy Spirit.

EZRA STILES ELY,
JAS. PATTERSON,
THOMAS H. SKINNER,
JOHN L. GRANT,
ALBERT BARNES,
THOMAS EUSTACE,
ALBERT JUDSON,
ALFRED H. DASHIELL,
CHARLES HOOVER.

Sept. 19th, 1831.

N. B. Several brethren in the city and vicinity, who have corresponded in views of ecclesiastical policy, with the above subscribers, have had no opportunity of reading the foregoing *Disavowal*, but we believe they would cheerfully confirm all which we have stated.

TEMPERANCE.

Extract of a letter to the Editor of the Religious Intelligencer, from a correspondent, dated Corydon, N. Y. August 24.

In looking over the various papers that come to hand, I find much to interest. Much is doing for the promotion of the cause of truth and righteousness. The Temperance cause is fast gaining ground, yet there are some who openly oppose it, and many more who are professedly in favor of the reformation, yet refuse to join a society, and even say that more good can be done without; and thus their influence goes against the cause; and it is much to be regretted that even some professors of religion, after all the light and knowledge that is poured in from every quarter, refuse to help forward the work, and of course, their influence goes against it, and encourages drunkenness by their professed temperance. If such persons would read the "Danger of a Single Sip," and "Slave to Temperance Societies," as related in your paper of the 16th July, and the thousands of similar communications, I think they would be no longer faithless but believing. But they seem to shut their eyes against the light. Surely, such persons cannot deserve the name of Christians.

REVIVALS.

REVIVAL IN NEW MILFORD.

[Communicated for the Religious Intelligencer.]

The revival in New Milford commenced at a three days meeting, held by the Congregational Church and Society, the first week in May last. It was very powerful and rapid in its progress for some time, arresting the attention of the entire community, and exhibiting some of the most marked, and affecting displays of divine grace. The twelfth day after the meeting, 75 persons were indulging hopes. The Episcopal Society has shared largely in the work from the first, and it extended to the Methodists, and I believe somewhat to the Baptists, after four or five weeks. The number of converts cannot be definitely ascertained; but in the whole, would not, I think, vary much from three hundred. Much of the wealth, and talent, and influence of the town, has been sanctified. A hundred were added to the Congregational Church, the second Sabbath in September, including all ranks and ages, from the man of 60 to the child of 9 years. It was a day of deep and solemn interest. Rev. Mr. Rood, of Danbury, assisted in the exercises. A Deacon was consecrated, and 54 of those admitted to the church were baptized. The congregation was thought to be the largest ever known in this county on the Sabbath. The inside of the house presented to the eye one dense mass of living souls. The sincere language of many a heart was, "Bless the Lord, O my soul, and all that is within me bless his holy name."

From the Connecticut Observer.

REVIVAL IN LITCHFIELD.

For near two years previous to the month of April last, since I have been in this place, there had been a gentle and silent diffusion of spiritual influence, bringing here and there sinners to hope of pardon and deliverance. At every successive communion season, some have entered into covenant with Christ and his people. But about the 1st of April, in prospect of a three days meeting, an unusual spirit of prayer was manifest in several members of the Church—and as the time for the meeting approached, a sense of personal responsibility, and active dependence upon the grace of God, was more widely diffused and more deeply felt. The three days meeting commenced on Wednesday, the 20th of April, and was very generally attended by the people of the place, and many from abroad. The plain truth of the Gospel faithfully pressed upon the conscience, producing a growing interest and solemnity from day to day, and made on many hearts—a deep and abiding impression. At the close of the meeting more than one hundred were found making the anxious inquiry—"What shall I do to be saved?"—and during the succeeding week numbers found peace and joy in believing. The direct influence of the meeting was felt for about three successive weeks, when, although meetings were full and solemn, and many sinners anxious, it was manifest that a suspension of the renewing influence of the Spirit of God had taken place. A meeting for fasting, humiliation and prayer was appointed, and very generally attended by the church, which was signally followed by a return of Divine influence. The work revived, and for several weeks was more still, deep and powerful than at any former time. Up to the present period, new cases of convictions and hopeful conversion occur though much less frequent than a few weeks since. The subjects have been taken from all classes, and of all ages between 10 and 70 years. The number of males is nearly equal to the females, and from both sexes some of the most influential persons are among the trophies of Divine grace. Seventy have united themselves to the Congregational, and a number to the Episcopal Church in this place—and perhaps 40 or 50 more are indulging the hope of pardoned sin, who will probably soon enter into public covenant with God. The members of the Law School and Female Seminary in this place, have shared in the rich blessing, and some of the most interesting cases of conversion have been among their number. Some of the students in the Law School have already changed their profession and are preparing for the ministry.

Among the most efficient means blessed of God in this work, may be mentioned—the plain and direct preaching of the gospel, the solemnities of the anxious room, and the prudent and faithful private labors of the recent converts. The gospel has been presented, as—a proposal from God to sinners for a reconciliation—and the obligation of immediate acceptance enforced.—The ability and consequent inexcusableness of the sinner—the unwillingness and consequent dependence upon God's spirit, have been topics

of frequent explanation, and practical application to the heart and conscience.—And the duty of direct and unreserved submission to God as a sovereign, just and holy and reasonable in all his purposes and precepts, has been enforced by the weighty motives that divine mercy and authority disclose. To the Grace of God would we ascribe all the praise and glory of this precious work of his own right hand.

Yours, truly, L. P. HICKOCK.

In New-York City.—Several months ago, we noticed the revival in the Presbyterian colored church, of which the Rev. Theodore S. Wright is pastor. The following facts have been communicated to us for insertion in the Evangelist. Mr. Wright commenced his labors here, in December, 1829, under the patronage and direction of the Presbyteries of N. Y. with a congregation of between 50 and 60, in an upper room in Duane street, which would accommodate 250 persons. In a few months they were crowded to overflowing, which encouraged the Presbyters to instruct their committee to use means for procuring a more spacious place of worship. Last winter this committee fixed upon the church at the corner of Frankfort and William streets, as a suitable location. They undertook the work of raising \$12,500 to purchase this church. They have so far succeeded, as to put the congregation into it. It was set apart for the use of Mr. Wright's congregation, on the third Sabbath of last month. The clerical members of the committee were invited to conduct the services on that occasion but being out of the city, Mr. Wright officiated. Sabbath before last was their communion season. At an early hour the house was crowded, and solemn as the grave. Forty one persons presented themselves in the broad aisle, and took upon themselves a public profession of religion. These, added to 57 received on former occasions, make 98 that have united on confession of their faith in Christ. We have twice been present at the religious services in this church, and were much pleased with the solemn and interesting attention, which was very visible in the congregation. The committee have assumed the responsibility of completing the subscription for the church, and we hope that Christians will, by their prayers and their charities, abundantly encourage this benevolent enterprise, which seeks to improve the moral condition of our colored population and to fit them for the abodes of everlasting bliss.

N. Y. Evang.

New Hampshire.—The General Association held its Annual Meeting at Concord recently. The exercises were uncommonly interesting; rendered so by the cheering accounts of revivals, which came from all parts of the State. The Observer has given a sketch of the reports of the different associations, from which it appears that the showers of grace have descended upon a great multitude of places, causing the vineyard of the Lord to bud and blossom like the rose.

Chesterfield.—A revival is now progressing. There are thirty hopeful subjects of special grace, twenty of whom have joined the church.

It was remarked in the narrative that a young man, a confirmed Universalist was taken extremely sick, and on being questioned respecting the state of his mind, at first said, "all will be well;" but when death approached he was awakened, and exclaimed, "I am afraid to die." He called his father to him and said, "you have never taught me to observe the Sabbath, or that I had an immortal soul, and now I must die without hope." He plead with him to urge other sinners to repent, and sent messages to many with the dying request. He left the world without giving any evidence of conversion. Ungodly parents and children, think on this awful scene of the living and the dying.

In Hebron a revival commenced last fall, since which seventeen have been added to the church. The Temperance cause progresses in all the towns in this Association. A Deist is among the converts, whose wife died in half an hour after removing home. This was a means of his conviction.

In Plymouth the revival began some time in April. The Temperance cause has had a most powerful and salutary influence here. Perhaps as much as in any town in the state. Almost all the new converts were members of the Temperance Society. Four of the six merchants are among the hopeful converts, and three of the five lawyers. In this revival is an unusually large proportion of males. Of the fourteen first admitted to the church, there were ten men—in all, thirty five have made a public profession. There is no spirit sold in the village nor within three miles of it. The most ardent christians are the strongest advocates for the temperance cause. The attention is still advancing. In some instances restitution has been made, where injuries had been sustained.

In Rumney is an interesting season. Their four days meeting was blessed of God to the conviction of many, and the conversion of some of the most giddy and thoughtless in town; among whom were Universalists, considered beyond the reach of all ordinary means. One, an Attorney, a Gallo like, was a hopeful subject, whose attention and influence are now wholly turned to promote the cause of Christ. On the third day of their protracted meeting 150 were anxiously inquiring what they must do to be saved.

In this association a number of interesting incidents occurred.

A large number of young men became hopefully pious—thought it their duty to assemble together and pray and confess their faults; at one time there was to the number of twenty on their knees in the performance of this duty.

Another extremely vain young man, who was uniformly diverting all his associates with his folly, was pursuing this course at work on the highway, when observing one, and only one profoundly serious, he was struck under conviction at that object which resulted in his conversion. He was condemned in his own conscience and cried guilty.

A gentleman in trade, in partnership with another, said he could not maintain and enjoy

religion and deal out ardent spirits, and he was determined to suspend that practice, or give up the firm.

In Wentworth, the attention is very pleasing; those who formerly were perfectly indifferent or violent opposers, now begin to think they have souls to save, and among these are many Universalists. For three weeks the number of convictions was one a day, principally those who had been decided universalists. The convictions of these persons were so intense, that in many instances they arose in the night, and called upon their neighbors to pray for them. One old man, seventy seven years of age, was of the number whose eternal destruction was so clearly opened to his view, that despair and wretchedness seized his trembling soul. Three irreligious husbands, appear to have been awakened and renewed in answer to the special prayers of God's people.

In Sandwich, the church felt a deep interest in the cause of religion and temperance; and as they think they are "social friends," not often separated, they have wisely determined that no rum drinker shall have admission into that body. In this society there are some hopeful conversions, and more serious inquirers.

In Moultonborough, there has been peculiar attention for four years; and is now a revival. Forty new converts and a much greater number were under deep impressions. Two thirds of the congregation belong to the Sabbath school. The Temperance cause advances with the cause of religion. They go hand in hand. The revival commenced with the temperance society. Twenty nine have been recently added to the church, and conversions occur almost daily.

In Rochester they had a protracted meeting, afterward appearances in the place were promising. Thirty have obtained hopes in the mercy of God. Five have recently commenced family worship. Temperance is taking a good move. A Universalist was hopefully converted who lived with his mother, set up family worship, and made a uniform practice of conversing with his former associates, and when they opposed him, of praying with them, at home or abroad, in the house or by the way.

Attention was excited, and some awakened, on hearing the first prayer that was offered at the protracted meeting. Three entertained hopes during the meeting; 130 were found anxious, and in 24 hours 15 expressed hopes of having experienced converting grace. For four weeks in succession, there were 25 hopeful converts a week; in all 100 young men—25 heads of families.

One robust vigorous man, was most dreadfully alarmed, he came forward trembling from head to foot, in view of the abyss of woe into which he found himself sinking; he desired the prayers of God's people; they made him a special object of their intercession; he obtained relief in half an hour. Another, a most hopeless person, who had not attended public worship for four years, was a subject of the work.—Ch. Soldier.

POETRY.

[For the Intelligencer.]

PARODY

ON AN EPITAPH IN THE CHAPEL BURYING-GROUND,
BOSTON, FROM ISAIAH xl. 6, 7, 8.

I WANDER'D 'mid that place of Death,
Where countless sleepers lay,
But dreaming sigh, nor murmur'd breath
Rose from their beds of clay.

The long grass stirr'd not at their feet,
Nor branches o'er their head,
And Nature seem'd like matron sweet,
To watch her children dead.

But then, methought, a solemn tone,
As when the warning Sea
Doth to the dark-wing'd tempest moan
In hollow harmony,

Came from each narrow, mouldering tomb
Where weary age did rest,
Or manhood stricken in its bloom,
Or youth with pulseless breast,

Or where the tender infant slept
In innocence serene,
Where a fond mother's tears had kept
Its pillow'd turf so green,

That voice proclaim'd, "all flesh is grass,
Earth's phantom race
With all their pomp and glory pass,
Leaving no trace:

The flow'ret from its fading sod
Each blast may sever,
Man dieth—but the word of God
Shall stand forever."

H.

MODESTY OF DRESS IN FEMALES.

A spirit of rivalry and emulation to excel in dress has frequently betrayed females of unquestionable character into wearing costumes which their modesty would shrink from under ordinary circumstances. Exclusively intent upon their own adornment, they do not reflect upon the consequences that may result from their appearance in public. It is not surprising that the passions of men should be excited, and their principles shaken, when, in the street, in church, and in short, every where, such exhibitions are constantly placed before them. It cannot be doubted but that this cause daily operates to the deterioration of public morals; and it is full time that it should receive the serious attention of parents and guardians. It has an immediate influence in lowering the sex in the estimation of men, since it lessens their reverence for persons they would otherwise always look upon with deep respect.—*American Encyclopedia.*

TERMS.—\$2, in advance; \$2.50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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NOTICES.

The new Meeting-house in Woodbridge, Bethany Society, will be dedicated on Thursday, the 13th of Oct. next. Sermon by Rev. Dr. Taylor. Service to commence at 11 o'clock, A. M.

AMERICAN BOARD OF MISSIONS.

The Meeting of the American Board of Commissioners for Foreign Missions, which takes place next Wednesday in this city, is an event of no ordinary interest, and we hope the friends of Missions will avail themselves of an opportunity to become more acquainted with its important operations. The meeting for business at the Rhetorical Chamber, Yale College, commencing on Wednesday, at 10 o'clock, A. M.

The annual sermon before the Board will be preached at the Center Church, on Wednesday, at 7 o'clock P. M., by the Rev. Leonard Woods, D. D., of the Theological Seminary at Andover.

Extracts from the Annual Report will be read at the Center Church, and accompanied with addresses, on Thursday evening, at the same hour.

The members of the Board will unite with the ministers and members of the churches who may be present, in the celebration of the Lord's Supper, on Friday, at 3 o'clock P. M., at the North Church.

The Annual Meeting of the Consociation of the Western District of New Haven County, will be held in Humphreysville, on Wednesday, Oct. 12th, at 10 o'clock, A. M.

P. S. Continuous Meetings will be held after the meeting of the Consociation is past, commencing on Thursday, at 10 o'clock, A. M. in the Congregational meeting house in Humphreysville.

By vote of the Church,

CHAS. THOMPSON, Pastor.

Ministers in the vicinity are respectfully requested to attend and assist the services.

The Monthly Meeting of the New Haven County Temperance Society, was held at North Branford on the 20th inst.

Thirteen Societies were represented whose increase during the last month was 93. The number of Farmers who had conducted their business without ardent spirits, during the past season, within the limits of the 13 societies represented, was reported at 368, besides a large number of mechanics, ship masters, brick makers, &c. whose numbers are not ascertained.

The next meeting will be held at Oxford on the 3d Tuesday of October. It is hoped all the Branch Societies, especially those not represented at the last meeting, will be careful to send delegates, prepared to give an accurate report concerning the topics noticed in the preceding statement.

Letters received at the Office of the Religious Intelligencer during the week ending Sept. 30, 1831.

Calvin Thayer, Coventry, N. Y.; J. Calhoun, Cornwall Bridge, Ct.; Josiah P. Howell, Quogue, N. Y.; Mary Allen, Windsor, Ct.; Norman Warner, Berlin.